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but also for giving the popular names of some of the triennial Sedrabs. Each verse of the Haftara is followed by its Targum Jonathan, the text of which presents few important variants from that of the Targum in the Amsterdam *מקראות גדולות*.

The fragment begins with יעפּ דבר יעיר בבקר (Isaiah l. 4) down to (sic) (l. 6), concluded by the consolatory verse li. 3. This is evidently part of the Haftara for a medial portion of בלק. Then comes a Haftara headed

יישב ישראל בתרי עש' והוא ביום ההוא יטפו בת
בסדר וקצתם עד סוף מגילה.

This is the Haftara for the portion Numbers xxv. 1-10, consisting of the last four verses of the last chapter of Joel, followed by the first five verses of Amos i, and concluded by the seventh verse of Amos iii. Next comes a Haftara headed

פנחים בן אלעוז בתרי עש'

and beginning with the first verse of Malachi ii. 5. The page ends with the second word of the next verse, אמרת. This very appropriate sacerdotal Haftara is one of those suggested by Dr. Büchler (JEWISH QUARTERLY REVIEW, vol. VI, p. 37).

Another page of the fragment begins *לכם ביהוש'* (Numbers xxxv. 11), and consists of Joshua xx. 1 to xxi. 3. The Haftara is followed by the remark, *תם אלספר אלרבע ד'*; after which the heading
אללה הרברים בתרי עש'

and the first verse of its Haftara, Zachariah viii. 16, which begins with the same words as the Sedrah. This is a different Sedrah from that suggested by Dr. Büchler (ib.). The fragment ends in the middle of the Targum of such verse, מלילו קושטנא נבר.

The Haftara of *וישב ישראל* is remarkable for consisting of ten verses, while the Sedrah itself has only nine. It is also worthy of remark that Joshua and Isaiah supply Haftaras, though the Minor Prophets in point of numbers remain the favourites.

E. N. ADLER.

WOMAN IN THE MIDRASH.

“And Isaac brought her into his mother Sarah’s tent¹.”

All the days of the life of Sarah, a pillar of cloud rested over the door of her tent. She died; the pillar of cloud vanished. Rebecca came, the pillar of cloud returned.

¹ Gen. xxiv. 67.

All the days of the life of Sarah, the doors were open to the wayfarer. When Sarah passed away none opened the door of hospitality until Rebecca arose, when once more the wanderer found a resting-place.

All the days of the life of Sarah a blessing lurked within the dough. With Sarah's death the blessing waned, until the coming of Rebecca.

All the days of the life of Sarah a light burned from the eve of one sabbath to another. She died, and the light went out; but when Rebecca came the light again burned bright.

And it came to pass when he saw that her ways were like unto the ways of his mother, he forthwith brought her to the tent.

Midrash Rabbah Genesis, LX, 16.

As it is said, "Look unto Abraham your father, and unto Sarah that bare you¹."

"Give her of the fruit of her hands²."

As it is said, "And the life of Sarah was³." When she died, then old age seized upon Abraham. Therefore is it written, "And Abraham was old⁴."

Midrash Tanhuma Genesis, IV.

Who were the nurses?

Rabbi Shemuel, the son of Nachman, saith, "Mother and daughter, Jochebed and Miriam."

"The name of the one was Shiphra⁵." Shiphra, because her works were goodly before God.

Puah, because she made Israel glorious before God.

Midrash Rabbah Exodus, I, 17.

"But the nurses feared God⁶."

Of them it is said, "The woman that feareth the Lord, she shall be praised⁷." "They saved the men children alive⁸."

The nurses went forth to draw water and obtained food from the dwellings of the rich; and therewith sustained they the poor.

Therefore is it written, "They saved the men children alive."

Idem, I, 19.

"And every wise-hearted man among them that wrought the work⁹."

And this wisdom, whence did it come? From Miriam, as it is said, "He made them houses¹⁰." What were these houses?

¹ Isa. li. 2.

² Prov. xxxi. 31.

³ Gen. xxiii. 1.

⁴ Gen. xxiv. 1.

⁵ Exod. i. 15.

⁶ Exod. i. 17.

⁷ Prov. xxxi. 30.

⁸ Exod. i. 17.

⁹ Exod. xxxvi. 8.

¹⁰ Exod. i. 21.

The priesthood and the throne. Jochebed was the mother of Aaron, the high priest, and Moses, the ruler, as it is written, "And he was king in Jeshurun¹."

And from Miriam went forth wisdom, and the spirit thereof rested upon Bezalil. Yea, David, the king, was a scion of her house. As it is said, "And she (Ephrath) which bare him Hur²." And it is written, "David was the son of an Ephrathite³." *Idem, XLVIII, 5.*

"Thy wife shall be as a fruitful vine⁴."

Fruitful, meaneth that her fruit shall be goodly and not like unto that of "an empty vine⁵"; for she meriteth to have children. "On the sides of thine house⁶." As she hath loved the Law and in that she is virtuous, so shall her children be men learned in the Law, learned in the Mishnah, and men who perform good works.

Idem, Numbers, VIII, 10.

"The burden which his mother taught him [Solomon]⁷."

All the wives of thy father's house did make vows and prayed, "Oh that I might have a son fit for the kingdom's heir!" But as for me, I vowed and prayed, "Oh that I might have a son, zealous, radiant with the spirit of the Law, glorious as the vision of the seers!"

Idem, X, 8.

"Then drew near the daughters of Zelophehad⁸."

The women of that generation builded up that which the men brake down. For thou findest that Aaron said, "Break off the golden rings, which are in the ears of your wives⁹."

But the women were unwilling to comply, and resisted their husbands' plea, as it is said, "And all the people brake off the golden rings¹⁰" [themselves]. And the women took no part with them in the making of the calf. Thus it was also in the matter of the spies, "who returned, and made all the congregation to murmur against him, by bringing up an evil report against the land¹¹."

Then went forth the decree of their doom, because they said, "We be not able to go up¹²." But the women followed not this counsel, as it is written, "For the Lord had said of them, They shall surely die in the wilderness, and there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun¹³." The text saith, "There was not left a man"; for they yearned not to

¹ Deut. xxxiii. 5.

² 1 Chron. ii. 19.

³ 1 Sam. xvii. 12.

⁴ Ps. cxxviii. 3.

⁵ Hos. x. 1.

⁶ Ps. cxxviii. 3.

⁷ Prov. xxxi. 1.

⁸ Num. xxvii. 1.

⁹ Exod. xxxii. 2.

¹⁰ Exod. xxxii. 3.

¹¹ Num. xiv. 36.

¹² Num. xiii. 31.

¹³ Num. xxvi. 65.

enter the promised land. But the women drew nigh to seek an inheritance. Therefore are these records set side by side, showing, the men brake down, the women builded up. *Idem*, XXI, 11.

“See life with the woman whom thou lovest¹.”

A man that hath no wife he dwelleth without good, without help, without joy, without blessing, without atonement. Without good, as it is said, “It is not good that the man should be alone².” Without help, “And I will make him an help meet for him³.” Without joy, “And thou shalt rejoice, thou and thine household⁴.” Without blessing, “To cause a blessing to rest on thine house⁵.” Without atonement, “And make atonement for himself, and for his household⁶.” Without life, as it is said, “See life with the woman whom thou lovest.” Without peace, as it is said, “Peace be both unto thee, and peace be to thine house⁷.” Rabbi Chayah ben Gamaah saith, “Moreover man is not perfect that hath no wife,” as it is said, “And blessed them and called their name Adam⁸.” Inasmuch as the two are one, are they called Adam. There be those that say “Man without woman hath but a small measure of the divine image,” as it is said, “In the likeness of God made he man⁹.” *Midrash Rabba Koheleth*, IX, 7.

“And Elimelech, Naomi’s husband, died¹⁰.”

To all, death cometh; happy is the man who goeth forth from the world with a good name. When a man dieth who mourneth him more deeply than his wife? as it is said, “And Elimelech, Naomi’s husband, died.” When a woman dieth, who sorroweth more than her husband? as it is said, “And as for me, when I came from Paddan, Rachel died by me¹¹.” Saith Rabbi Jochanan, “Upon me the death of Rachel did weigh sore.” Jacob our father said, “The death of Rachel was more hard to bear than all the sorrows which fell upon me.” *Midrash Ruth Rabba*, II, 7.

“And Ruth said, Intreat me not to leave thee, and to return from following after thee¹².”

What meaneth this word “Intreat.” Lay not this sin upon thyself, of intreating me to leave thee.

“To leave thee and to return from following after thee; I yearn to follow after thee; it is better that thine hand should lead me than the hand of a stranger.” When Naomi heard these words she set before her the laws concerning proselytes, and thus she said unto

¹ Eccles. ix. 9.

² Gen. ii. 18.

³ Gen. ii. 18.

⁴ Deut. xiv. 26.

⁵ Ezek. xliv. 30.

⁶ Lev. xvi. 6.

⁷ 1 Sam. xxv. 6.

⁸ Gen. v. 2.

⁹ Gen. v. 1.

¹⁰ Ruth i. 3.

¹¹ Gen. xlvi. 7.

¹² Ruth i. 16.

her: "My daughter, it is not the way of the daughters of Israel to enter the pagan houses of frivolity."

She made answer, "Whither thou goest, I will go¹." Once more spake Naomi: "My daughter, Israel lodgeth not in houses save where the door posts are inscribed with the words of the sacred Law."

"Where thou lodgest, I will lodge. Thy people shall be my people², in that the penalties and warnings shall be within my heart; and thy God my God³, in all that he hath commanded."

Idem, II, 23.

"A virtuous woman who can find⁴?"

It is related of Rabbi Mier, that one Sabbath day, while he was seated in the house of learning at the hour of the Mincha prayer, his two sons died. Then their mother laid the two of them upon the bed and spread a covering over them. At the going out of the Sabbath, Rabbi Mier returned from the house of learning and said unto his wife, "Where are my two sons?" She replied, "They went to the house of learning."

"But," said the Rabbi, "there have I been, yet did I not see them."

She gave him the cup for the Habdallah, and once more he asked, "Where are my two sons?" She made answer, "Peradventure are they gone out for a while." She set food before him, and when he had pronounced the blessing, she said, "Rabbi, a question have I to ask of thee." He answered, "Tell it unto me." Then she spake: "Yesterday, there came a man who gave jewels into my keeping, and now he cometh for them, shall we return them unto him or not?"

He said unto her, "My child, he that hath jewels confided unto him should he not assuredly return them to the owner?" She said, "Without thy knowledge how could I give them up unto him?"

Then she led him by the hand and brought him into the chamber. She drew him near to the bed and removed the covering, and behold his sons lay there before him, dead.

"My sons, my sons," he wept; "How oft hath my face shone with joy as I have listed when ye spake sage wisdom of the Law." Then said she, "Rabbi, didst thou not say unto me, unto the owner must the jewels surely be returned? 'The Lord gave, and the Lord hath taken away⁵.'"

In this manner did she comfort him. Therefore, it is said, "A virtuous woman who can find?"

Midrash Mishleh.

ELSIE DAVIS.

¹ Ruth i. 16.

² Ruth i. 16.

³ Ruth i. 16.

⁴ Prov. xxxi. 10.

⁵ Job i. 21.